

CHURCH RECORD.

A Weekly Paper, devoted chiefly to the cause of Christianity and Education.

VOL. I.

FLUSHING, N. Y., SEPTEMBER 4, 1841.

NO. 41.

THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,

PROPRIETOR AND EDITOR.

PRINTED AND PUBLISHED EVERY SATURDAY MORNING, BY
CHARLES R. LINCOLN, FLUSHING, N. Y.

TERMS—Three Dollars per annum, in advance.

Practical Christianity.

EXCERPTA.

ON CONFESSION OF SINS.

A general confession of our sins is absolutely necessary; and, in some cases, a particular acknowledgement of them, and repentance for them, especially if the sins have been great, and deliberate, and presumptuous; in this case, a particular confession of them, and repentance for them, is necessary, so far as we can particularly recollect them, and call them to remembrance; whereas, for sins of ignorance and infirmity, of surprise and daily incursion, for lesser omissions and the defects and imperfections of our best actions and services, we have all the reason that can be to believe, that God will accept of a general confession of them, and repentance for them. And if any man ask me where I find this distinction in Scripture, between a general and particular repentance; I answer, that it is not necessary it should be any where expressed in Scripture, being so clearly founded in the nature and reason of the thing, because in many cases it is not possible that we should have a particular knowledge and remembrance of all our particular sins; as is plain in sins of ignorance, since our very calling them by that name does necessarily suppose that we do not know them. It is impossible we should remember those sins afterwards which we did not know when they were committed; and therefore, either a general repentance for these and the other sins I mentioned of the like nature, must be sufficient, in order to the pardon of them; or we must say, that they are unpardonable, which would be very unreasonable, because this would be to make lesser sins more unpardonable than those which are far greater.—*Bishop Tillotson.*

GOD PLEADING WITH THE SINNER.

God, it is true, frequently uses much importunity with men, and enforces his laws with that earnestness, as if it were his own great interest to have them obeyed; wherein, having to do with man, He doth act like a man, solicitously intent upon an end which he cannot be satisfied until he attain. Yet withal, He hath interspersed, everywhere in his word, so frequent, God-like expressions of his own greatness, all-sufficiency, and independency upon his creatures, as that, if we attend

to these his public declarations, and manifests of Himself, entirely, so as to compare one thing with another, we shall find the matter not at all dissembled; but might collect this to be the state of things between Him and us,—that He makes no overtures to us, as thinking us considerable, or as if any thing were to accrue from Him to us; but that, as He takes pleasure in the diffusion of his own goodness, so it is our interest to behave ourselves suitably thereunto; and, according as we comply with it, and continue in it, or do not, so we may expect the delectable communications of it, or taste, otherwise, his just severity. That, therefore, when He exhorts, obtests, entreats, beseeches, that we should obey and live; speaks as if He were grieved at our disobedience, and what is like to ensue to us therefrom; these are merciful condescensions, and the efforts of that goodness which chooseth the fittest ways of moving us, rather than that He is moved Himself by any such passions as we are wont to feel in ourselves, when we are pursuing our own designs; and that He vouchsafeth to speak in such a way as is less suitable to Himself, that it may be the more suitable to us, and might teach us, while He so far complies with us, how becoming it is that we answerably bend ourselves to a compliance with Him. He speaks, sometimes, as if He did suffer somewhat human, as an apt means (and which to many proves effectual,) to bring us to enjoy, at length, what is truly divine. We may, if we consider and lay things together, understand these to be gracious insinuations; whereby, as He hath not left the matter liable to be so misunderstood as if He were really affected with solicitude, or any perturbation concerning us, so, nor can they be thought to be disguises of Himself, or misrepresentations that have nothing in Him corresponding to them. For they really signify the obedience and blessedness of those his creatures that are capable thereof, to be more pleasing and agreeable to his nature and will, than they should disobey, and perish; but, withal, that He so apprehends the indignity done to his government, by their disobedience, that, if they obey not, they must perish; and that He hath also such respect to the congruity and order of things, as that it shall not be the ordinary method of his government over reasonable creatures, to overpower them into that obedience, by which it may come to pass that they perish not. All which may be collected from those his own plain words, when, with so awful solemnity, He professes that, as He lives, He takes no pleasure in the death of sinners, but that they may turn and live; and adds, "Turn ye, turn ye; why will you die?" That is, that their repentance, and consequent welfare, would be more grateful to Him than their perdition, upon their persevering in destructive ways; but yet, that if they were

not moved to repent by these his pleadings and exhortations used with them, they should die; and were, therefore, concerned to attend and hearken to such his reasonings and warnings, as the apt means to work their good; not expecting He should take ordinary courses with them, in order to it; and that the real respect He had thereto should never induce Him to use any indecorous course to bring it about; but that He had a more principal respect to the rules of justice, and the order of his government, than to their concerns: and that He, notwithstanding, expressed Himself aggrieved that any finally perish. If we consider what notices He hath furnished our minds with of the perfections of a Deity, and what He hath demonstrated to us of his own nature so plainly in his word, we cannot understand more by it than the calm, dispassionate resentment and dislike which most perfect purity and goodness has of the sinfulness and miserable ruin of his own creatures.

In all which we have a most unexceptionable idea of God, and may behold the comely conjunction of his large goodness, strict righteousness, and most accurate wisdom, all together: as we are also concerned, in making our estimate of his ways, to consider them, and not to take our measure of what is suitable to God by considering Him according to one single attribute only, but as they are all united in his most perfect being; and in that blessed harmony, as not to infer with him a difficulty what to do, or what not.—*Howe.*

FREEDOM OF SALVATION.

WHEN, by our believing in Christ, we have obtained power and grace to repent of our sins, then we may and ought, to trust in Him also for the pardon of those sins which we have thus repented of, steadfastly believing that, how many and great soever our former sins have been, yet that now, upon our hearty and sincere repentance of them, God hath absolved us from them all, for Christ's sake, and hath accepted of that death and punishment which his own Son underwent in our nature, as if it had been undergone by us in our own persons; so as to be now as perfectly reconciled to us, as if He had never been offended at all with us; yea, that He doth not only pardon and forgive us what is past, but He reckons us in the number of righteous persons, and accepts of us as such, in his beloved Son, who, knowing no sin in Himself, "was made sin for us, that we might be made the righteousness of God in Him." And not only our persons, but that our actions also, even our sincere, though imperfect duties and good works, are all acceptable to God, through Jesus Christ our Lord; and that, being thus justified by Him, in time we shall be glorified with Him for evermore. Consider this, and tell me what you think of a Saviour,

one who can save you from your sins, and from the wrath of God that is due unto you for them ? one that can reconcile Almighty God to you, and you to Him ? one who can alter your estate and disposition too, so as to make you equal to the holy angels themselves, both in grace and glory ? How happy would the fiends of hell account themselves if they had such a Saviour ! How earnestly would they flock after Him, and strive which should embrace and love Him most ; which should serve and please Him best, that so they might be restored by Him to their former estate again ! Yet this is a happiness which they can never hope for, it being designed only for mankind in general. But all may not only hope for it, but have it, if they will ; nay, it is God's pleasure and command you should, for He would have all men to be saved, and, by consequence, you among the rest. And, therefore, if any of you be not, the only reason is, because "ye will not," as Christ said, "Come to me, that ye might have life." And no wonder, then, if you be not saved, when ye will not come to Him who alone can do it. Christ was weary, that we might rest ; he hungered that we might eat the bread of life ; and thirsted, that we might drink the water of life. He grieved, that we might rejoice ; and became miserable, to make us happy. He was apprehended, that we might escape ; accused, that we might be acquitted ; and condemned, that we might be absolved. He died, that we might live : and was crucified by men, that we might be justified before God. In brief, "He was made sin for us, that we might be made the righteousness of God in Him."—*Bishop Beveridge.*

RELIGION THE ONLY SUPPORT IN TROUBLE.

THERE are no principles but those of religion to be depended on in cases of real stress ; and these are able to encounter the worst emergencies, and to bear us up under all the changes and chances to which our life is subject.

Consider, then, what virtue the very first principle of religion has, and how wonderfully it is conducive to this end : That there is a God, a powerful, a wise and good Being, who first made the world, and continues to govern it ;—by whose goodness all things are designed, and by whose providence all things are conducted, to bring about the greatest and best ends. The sorrowful and pensive wretch that was giving way to his misfortunes, and mournfully sinking under them, the moment this doctrine comes to his aid, hushes all his complaints, and thus speaks comfort to his soul : "It is the Lord, let him do what seemeth Him good." Without his direction I know that no evil can befall me ; without his permission, that no power can hurt me ;—it is impossible, a Being so wise should mistake my happiness, or that a Being so good should contradict it. If He has denied me riches or other advantages, perhaps he foresees the gratifying my wishes would undo me, and by my own abuse of them, be perverted to my ruin. If He has denied me the request of children, or in his providence has thought fit to take them from me, how can I say whether He has not dealt kindly with me, and only taken that away which He foresaw would embitter and shorten my days ? It does so to thousands, where the disobedience of a thankless child has brought down the parents' grey hairs with sorrow to the grave. Has He visited me with sickness, poverty, or other disappointments ?—Can I say but these are blessings in disguise ?—so many different expressions of his care and concern to disentangle my thoughts from this world, and fix them upon another—another, a better

world beyond this ?—This thought opens a new face of hope and consolation to the unfortunate : and as the persuasion of a Providence reconciles him to the evils he has suffered,—this prospect of a future life gives him strength to despise them, and esteem the light afflictions of this life as they are,—not worthy to be compared to what is reserved for him hereafter.

Things are great or small by comparison ;—and he who looks no further than this world, and balances the account of his joys and sufferings from that consideration, finds all his sorrows enlarged, and at the close of them will be apt to look back, and cast the same sad reflection upon the whole, which Patriarch did to Pharaoh, "that few and evil had been the days of his pilgrimage." But let him lift up his eyes towards heaven, and steadfastly behold the life and immortality of a future state, he then wipes away all tears from off his eyes for ever. Like the exiled captive, big with the hopes that he is returning home, he feels not the weight of his chains, nor counts the days of his captivity ; but looks forward with rapture towards the country where his heart is fled before.

These are the aids which religion offers us towards the regulation of our spirit under the evils of life,—but, like great cordials, they are seldom used but on great occurrences. In the lesser evils of life we seem to stand unguarded—and our peace and contentment are overthrown, and our happiness broken in upon, by a little impatience of spirit, under the cross and untoward accidents we meet with. These stand unprovided for, and we neglect them as we do the slighter indispositions of the body, which we think not worth treating seriously, and so leave them to nature. In good habits of the body this may do,—and I would gladly believe there are such good habits of the temper, —such a complexional ease and health of heart as may often save the patient much medicine. We are still to consider that, however such good frames of mind are got, they are worth preserving by all means. Religion with contentment—which, like the treasure hid in the field, for which a man sold all he had to purchase—is of that price that it cannot be had at too great a purchase, since without it the best condition of life cannot make us happy ; and with it, it is impossible we should be miserable, even in the worst.—*Sterne.*

CHRISTIAN MORTIFICATION.

EVERY one is bound to employ such means for his preservation from sin, and advancement in piety and virtue, as either God's word hath prescribed, or his own reason and experience recommend. Now some may find rules to be useful or necessary, which to others would be neither. Some again may rashly censure what they would do much better to imitate. And all persons, but especially all who live in ease and plenty, should be attentive to "keep their bodies in subjection :" not harrassing them as enemies, but ruling and providing for them as servants, in such manner as to make them both willing to obey and able to perform their work. They should watch over their natural fondness for pleasure, and tendency to follow the customs of the world, not with unreasonable scrupulousness, but with religious prudence : learn to suspect their favorite inclinations, and the opinions that countenance them : check themselves in proportion as they grow eager, stop and look round them with care : never adventure to the extremity of what is lawful, but in all dubious cases lean to the undoubtedly safer side : be moderate in the most allowable gratifica-

tions of this world, and delight principally in cultivating and improving those pious and virtuous affections which alone can "make them meet to be partakers of the inheritance of the saints in light,"—of a happiness entirely spiritual, and abstracted from flesh and blood.

But then, while we observe this caution in regard to worldly objects, we must be careful also, on the other hand, that we carry it not to dangerous or extravagant lengths ; that we seem not unthankful to, or suspicious of, Him "who hath given us all things richly to enjoy ;" that we disguise not religion by putting it in a melancholy and forbidding dress ; that we be not betrayed by the restraints under which we lay ourselves, either into vain self-opinion and spiritual pride, or a rigidness of temper, being unsuitable to the gentle spirit of the Christian profession ; but particularly, that we forbear to condemn or even despise our brethren of more seeming latitude ; who, it may be, under the appearance of a freer life, (which was our Saviour's own case, for He "came eating and drinking,") preserve really and inwardly a stricter guard over their thoughts, words, and actions, than we do. And in general, all persons ought to take heed, that while they are watching against the approach of one sort of sins, those of another do not find a ready admission. We are willing enough to keep at ever so great a distance from the faults to which we have little or no inclination, and often affect to make our zeal in that respect remarkable ; but then perhaps more favorite vices have easy entrance into our breasts, and take firm possession of them. We are shocked, for instance, with much cause, at the monstrous and ruinous eagerness for pleasure, the profligate and unprecedented contempt of religion that prevails in the world ; our behavior on these heads is unblameable, exemplary ; and we value ourselves upon it beyond bounds. Yet possibly, all the while, we indulge ourselves to the full another way ; are unjust and fraudulent, or selfish and unreasonable, or penurious and heard-hearted, or censorious and unforgiving, or peevish and ill-tempered ; make every one about us uneasy, and those chiefly whose happiness ought be our first care. This is applauding ourselves for being fortified where the enemy is not likely to make an attack, and leaving the places that are most exposed quite undefended. Every one therefore ought to study the weak parts of his own heart and conduct, and spend the main of his attention upon these ; that so, not only a wrong inclination or two may be rooted up, (which if left to themselves would scarce grow,) or may be sacrificed in favor of others as bad ; but the whole "body of sin" be destroyed ; the "flesh," the principle of evil, with all "its affections and lusts," nailed to the cross of Christ.—*Archbishop Secker.*

Topics of the Times.

VALUE OF HUMAN LIFE.

THERE is not a newspaper-learned popinjay of the day who does not more or less indulge in very self-sufficient contempt of our ancestors, for their belief in witches, malignant influences, spells, signs, omens, incantations, and diableries ; and a majority of these said self-conceited mortals are fully impressed with the idea that, had they lived in the times when witches were hung, burned, and drowned, they, the aforesaid enlightened men, would have yielded credence to none of the superstitions of the day, and support to none of the cruelties.

Under favor, we beg leave to tell those self-complacent individuals that they are very much mistaken, and so are a great majority of the public with them. The people on the world's surface do nothing but follow the fashion of the time, as blindly as the earth itself follows its appointed daily revolution and annual orbit. Time was that education and fashion favored superstition. It was dealt out from the pulpit, from the cloister, from the judicial bench, and from the family hearth. The great mass did nothing but take the world as it happened, and receive current dogmas, stories, miracles and opinions as they were offered. Self-sufficient mortals prided themselves as much then upon their ready belief, as they do now upon their mechanical unbelief of the marvellous.

Had the series of disasters and great misfortunes, shipwrecks, explosions, murders, and accidents, terrible crimes, and terrible sufferings which have befallen the world generally, and this country in particular, within the last six or seven years, happened in Cotton and Increase Mather's time, what dissertations would those divines have written upon the presence and activity of the Prince of the Power of the Air—and his malice, by Heaven permitted to be visited on men, as Satan was suffered to afflict the great exemplar of patience, Job. Commencing no further back than the loss of the Ben Sherrod steamer, we have that, the Home, and the Pulaski on the Atlantic, the Washington on Lake Erie, the Lexington, the President, and the Erie, eight steam vessels, destroyed by fire or explosion, and involving the loss of a thousand lives—to say nothing of the Forfathshire steamer, and other transatlantic accidents, and the thousands of minor steam casualties which have occurred in this country.

If the Puritans hung witches, they abhorred any murder, but such as they conscientiously believed was legal. If they killed the Indians, they did it only when impelled by danger, and excused themselves on scriptural grounds. But modern inventions, and modern wars, which kill scarcely more than steam, have deadened our horror at the loss of human life. We have not the superstition which would class the great calamities which are above enumerated, as portents; and we lack also the wholesome feeling which would at the same time class them as warnings. From this indifference to accidental deaths, by hundreds, comes to the criminal apathy with which the public hears of murder.

Leaving steam vessels, we have a terrible list of casualties to sailing ships. The loss of the Bristol and the Mexico are prominent in the sacrifice of life; the loss of the William Brown is attended with circumstances of horror unparalleled. Beside these and other wholesale instances, the number of wrecks causing in separate instances smaller loss, swells an aggregate which is terrific. In one winter in particular, it will be recollected that nearly every sea-shore village in New-England was thrown into mourning by the loss of the little crafts on board of which the male population earned their livelihood; and husbands, fathers, brothers, the sole dependence of their relatives, were swallowed up in death. The whole Atlantic coast, indeed, from Maine to Florida, was vocal with the cries of the mourner; and many a heart will bleed afresh, at the revival of these gloomy reminiscences.

And now turn we to the deaths procured by premeditated human agency. Two thousand victims to "man's inhumanity to man" fell at Acre. Over six thousand Chinese are said to have fallen

in the war in China—quite that, including the British soldiers who sunk down victims to the climate. More have most probably taken a forced leave of life since the peans to the victors in these contests were sung. And how fall such tidings upon the public ear?—How, but as they might fall upon the ear of the dead themselves!

It is time that on this point a more healthy feeling prevailed. Let us, for heaven's sake, go back to superstition again, if there cannot otherwise be maintained a proper regard for human life. Anything is better than the indifference to crime which shocks the thinking mind in its present manifestations. We must have less mercenary selfishness, and more regard for the rights and safety of individuals, or we shall shortly see murder openly compounded for with money, as it is privately already.

Every thing is reduced in this bargaining world to the standard of dollars and cents, or to the tariff of national ostentation, miscalled national honor. It is true that steamboats blow up, and that railroads kill their victims. An extra outlay for safety, or such a moderate degree of speed as would not prevent caution, or such a careful stowage of freight as might lessen the risk and might obviate danger—but either of these circumstances would diminish profits! And who, in our day, is to count thousands of lives against thousands of dollars?

What of the slaughter of lives, in a national contest? What is individual happiness in the scale with national glory? What has the world gained, in fact, by the substitution of popular national mental and mercenary tyranny, as its Moloch, for the will of Xerxes, and the whims of a despot, to which the uncounted millions of the human race were once sacrificed? With the almost entire dispersion of the superstitious dogmas, to which we have alluded, as characterizing the early time in America, we have lost *too much*. There was need of the cure of the folly which blinded our fathers—but if we have lost with it their good as well as their superstition, the wheat as well as the chaff, we had better return at once to a belief in the thousand whims of the Seventeenth Century.—*Tattler*.

OUR MINISTER TO ENGLAND.—Hon. Edward Everett, of Massachusetts, has been nominated for Ambassador to England. Rumor indicates a violent party hostility to his confirmation on the alleged ground of *Abolition*. The post of Minister to England, always important, is rendered eminently so at present by the state of our relations with that country. To say nothing of Border and Boundary troubles, our Commerce with her is not now conducted on a basis of equality. The disgraceful surrender of the principle of reciprocity by Jackson and Van Buren in the adjustment of the West India trade, has opened the door for infinite mischief, but especially to New-York. The agriculture of New-York, Pennsylvania, and Virginia, the commerce of the nation, severely feels the effects of this ill-formed treaty. The flour, grain and lumber of the country are denied a market if under the American flag. The productions of Ohio, Illinois, Indiana, Michigan and the far west, pass down the lakes and the Welland Canal to a market and a free trade. The trade of New-England, (and when a rail-road is finished to Albany, that of Northern New-York) centres at Boston, and is thence carried under the British flag to Nova Scotia and on, as free trade, to the West Indies. The flour, grain, and lumber of the

country brought under the American flag is rejected by prohibitory duties. The agriculture of the West and North, thus diverted and forced into British channels, sustains for England a greater shipping interest than New-York, Pennsylvania or Virginia. Boston is expecting, under this state of things, soon to become the commercial capital of the country. A Boston merchant a few days since said, "The present state of things suit us—let us alone a few years and New-York can never overtake us."

Under these circumstances, the selection from Boston of an Ambassador to England might give rise to jealousy in New-York; but such jealousy would do injustice to the character and fame of Edward Everett. We feel confident that he will be a just and efficient representative, not of any section, but of American feelings and interests. We trust his nomination will be promptly confirmed, and that he will enter speedily and energetically upon the work of placing our commerce with Great Britain and her dependencies on a basis of justice and mutual benefit instead of partiality and injury. 'Fair Trade or No Trade,' is the inflexible demand of every American heart.—*Tribune*.

ENGLAND.

In our last number we mentioned as a favorable omen for the enlightened distribution of Church patronage by the Conservative Government about to be formed, that the Puseyite sect had already begun to abuse Sir Robert Peel, the acknowledged leader and head of the Conservative body. As our readers at large would probably desire to see the character of their attacks, we present them with the following specimen, from the last number of the *British Critic*. We trust that the attempts of this disorderly body, not only to infuse Popery and schism into the Church, but disunion and confusion into that body in the State which affords the only fair prospect of maintaining the British Constitution in these perilous times, will serve more rapidly to expose their true character in the view of the country at large and, so hasten their downfall. In the following terms do the Puseyites speak of the Conservative leader:—

"He is a man who, amiable and respectable as he is, plays his part in the great arena with no more largeness and comprehensiveness of view, no more grandeur and sacredness of principle, than the most ordinary partisan in the most local squabble on the most ephemeral interests. Nay, greatness of mind has nothing to do with geographical extent or historical duration. A man may be great on a paving and lightning dispute, or a watch and ward Committee; he may be great with his servants or by himself; but Sir Robert is small with nations, petty with a constitution of ages, and (we say it sadly and seriously) unfaithful to the everlasting Catholic Church. He wishes to know nothing beyond the House of Commons. Its Resolutions, passed in heat and speed, under Royal or popular domination, in days of corruption or violence, its chance majorities of ten, two, or one, are his inviolable canons of legislation beyond which he dreams not of a principle. That House of Commons which the whole Church of England now, with a unanimity unprecedented in the history of public opinion, declares that Sir Robert has himself deserted, and (what, of course, he thinks much worse) which he himself believes others have since immeasurably vulgarized—that profane and vulgar House of Commons is his only reality. Every other thing or thought to him is form

and shadow. To the House of Commons he is thoroughly harmonized, soul and body, mind and manner. In vain might we search through his speeches for splendid theories, large inductions, universal sentiments, great maxims, solemn sanctions, profound arguments, and immutable principles; or if one does find them here and there, they are so brought in as to be the exceptions that prove the rule. From beginning to end his career is one of shifts and expedients. Neither he, nor any man on earth, can venture to say what he will do next; nor can any say what he has done already, in terms implying intention and consistency. We firmly believe that no half-cunning tool of a local faction, no jobbing attorney, no town meddler, or corporation *factotum*, could more degrade civic economy by his way of administering it, or, in the hour of reverse, when called to account by the adverse party, could more degrade the cause by his mode of speaking about it, than does the Conservative leader degrade the noble science of policy. It is '*I and my party*,' throughout; 'those Members who did me the honor to support me'; 'when Her Majesty called *me* to preside in her councils'; 'I thought best to dissolve'; 'the first session of *my Parliament*'; 'such were the opinions *I* then advocated'; 'the long and arduous struggle *I* have maintained'; 'I then felt'; 'I therefore resolved to *abdicate* office'; 'the sentiments which influenced *me* on that occasion'; 'the difficulties of *my position*'; 'the origin of *my family*'; 'the scenes of *my youth*'; and so on, through every possible variety of egotism. Strike the first person out of Sir Robert's speech, aye, out of his whole career, and they become a rope untwisted, a net unknotted, a ship unnailed and unpinned.—We stop not because we have not more to say, for we consider Sir Robert Peel's egotism about as copious a subject as one might wish to write upon, seeing it pervades his every word and deed; but because it is odious thus to speak of a man for whom we cannot help wishing well. We believe him to be a kind, an amiable, and, to some extent, a disinterested and magnanimous man. His friends, who have, of course, abundant opportunities of knowing it, say that he is; and what is even more, his public conduct, through many a year of harass and mortification, betrays scarcely a particle of malice, jealousy, or revenge. But, alas for a little magnanimity—for martyrdom to an influential minority—for ignorance that the whole is greater than a part. Strip Sir Robert of his inveterate self, and scatter the three hundred and odd gentlemen 'who do him the honor to support him,' to the four winds, and then perhaps he may become not only a good but a great man. But as it is, he is just the very last person in the whole world to advise a society of operatives to relinquish selfish, social, and party questions, and devote themselves wholly to the pleasures of science.'

In the above extract we see the cleverness of Mr. Newman, touching Sir Robert Peel in the matter of *egotism*, in which the Right Honorable Baronet may not be wholly invulnerable, but turning with wonderful stupidity, or still rarer disingenuousness, the just respect paid by Sir Robert to the representatives of the British nation, as the seat of power and source of influence, into proof of a want alike of principle and expansion of mind. What we ask, are "the splendid theories, large inductions, universal sentiments, great maxims, solemn sanctions, profound arguments, and immutable principles" of the Puseyite sect doing for them? Let the shameful dishonesty of No. 90 alone afford a suitable reply. These high sounding

words are good for little or nothing. Not that we pin our faith to Sir Robert Peel. Not that we might not wish him more firm in his political, and especially more scriptural and elevated in his scriptural principles. But we must take statesmen as they are, not as they might be: we must estimate their value, for practical purposes, by the rule of comparison, not by a scale of perfection. And how superior, according to this standard, is the Government expected to be formed under the auspices of Sir Robert Peel to the unprincipled body they are about to subvert, or to any Government that would be constructed by the dogmatical, imperious, despotic, impracticable, and anti-Protestant body which is thus vainly and wickedly attempting to create division in the Conservative host.—*London Record, July 26.*

'SOCIAL' EDUCATION.

Curious Developments before the Courts of Paris.—The Husband of Fanny Wright and his Pupils—Socialism in Philadelphia and at New Harmony—The New York 'Free Inquirer'—Lafayette—Unique Correspondence.

We find in Galignani's Messenger, a report of a trial which was decided in Paris on the 6th of July, of which, as some of the parties are pretty notorious in America, we think an abstract will be interesting to our readers. The case was opened in the Civil Tribunal of the Seine, on the 29th of June. The plaintiff was M. Phiquepal d'Arusmont, the husband of a woman named Wright, commonly called Fanny Wright, who has made some noise in the United States, and also in Europe, by her public lectures on political economy, and her enthusiastic adoption of the doctrines of Robert Owen; the defendant was the Baron de Beausejour. The facts, as stated to the Tribunal by the Plaintiff's counsel, were as follows:—In 1823 the defendant, who was at that time a deputy and an intimate friend of Lafayette, wishing to give his nephew an education according to his own views, placed him with M. d'Arusmont, who had strongly imbibed the Owenite doctrines, and was endeavoring to form an establishment in France similar to Mr. Owen's 'New Harmony' in the State of Indiana. The Baron de Beausejour was to pay for the education and board of his nephew about two hundred and fifty dollars a year. M. d'Arusmont, failing in his efforts to form an Owenite establishment in France, turned his eyes to America, and came to this country with the nephew of the defendant and other pupils to whom their parents were desirous of giving the advantages promised by his educational system. At New Harmony, M. d'Arusmont formed an intimate connection with Robert Owen, of whose character his counsel gave a most glowing account, describing him as a reformer of the highest order, with whom sovereigns did not hesitate to correspond, and on whom the King of Prussia had conferred a gold medal; and became acquainted with Miss Frances Wright, the "friend of Bentham," and the assistant of Owen in the propagation of the new system. In 1830, M. d'Arusmont, thinking his presence necessary in France, and a marriage having been decided upon between him and Fanny Wright, quitted New Harmony with that woman, leaving his pupils under the care of the son of Mr. Owen, and arrived in France, where the marriage ceremony was performed in the presence of General Lafayette. At this time the Baron, wishing to have his nephew at home, recalled him from America, but gave a most friendly reception to M. d'Arusmont, and settled his account, amounting to \$1,440, by a bill. On his return to France, M. Dufour, the Baron's nephew,

was placed in a commercial academy for the completion of his education, and he had in the last month a situation of \$1,200 a year, in the printing establishment of one Everat of Paris. When the bill given by the defendant became due, it was dishonored, and the defendant, not content with refusing to pay, brought a cross action against M. d'Arusmont, in which he laid his damages at five thousand dollars for the injury inflicted upon his nephew by a *vicious system of education*—a demand which the plaintiff's counsel contended had no foundation in equity, as the Baron knew the nature of the education which his nephew was to receive. M. Dufour, the nephew, had also demanded damages, but this demand, said d'Arusmont's counsel, was refuted by the mere fact that he was at the moment in possession of a lucrative place, which he could not have filled if his education had been neglected, as was pretended by the opposing party. The defendant's counsel, in reply, stated that, when his client gave the bill for \$1,440, he had not seen his nephew, and was not aware of the neglect which had taken place. The counsel for M. Dufour, said that previously to the departure of M. d'Arusmont, in 1828, the education of his client proceeded satisfactorily enough, and this was also the case for nine months after his arrival at Philadelphia, where the plaintiff first formed an establishment; but that, at the expiration of that time, he had conceived a passion for the social theories of Owen, and from that moment the education of his pupil took a vicious turn.

M. Phiquepal d'Arusmont having resolved on joining Owen, dismissed his American pupils, and embarked with those whom he had brought from France in a large flat-bottomed boat, to perform a voyage of several hundred miles on the Ohio and Wabash rivers. They had hardly, however, been embarked twenty-four hours in their frail vessel, when they were stopped by the ice, and compelled to winter for three months in an almost deserted village. Having at length arrived at New Harmony, the pupils were put to the rudest labor, such as ploughing, masonry, smith's work, etc., and had to make their own clothes and prepare their own food, everything else being neglected. Their food consisted of corn slightly boiled, and made into cakes, to which was added, on Sundays, a little game, when they were successful in shooting.

Two years afterward the printer of the New Harmony Gazette, a paper established by Owen in the west, having quitted the State, his compositors were replaced by the pupils of M. d'Arusmont. In the mean time, his pecuniary resources being exhausted, he associated himself with Fanny Wright, who possessed a considerable fortune, and was a great reformer, and anxious to propagate her ideas among the blacks. The pupils of d'Arusmont were now embarked on the Mississippi for New York, where they arrived after a fatiguing journey, and were set to work as journeymen printers on a new journal called the Free Inquirer, which all our readers doubtless remember as a Tammany Hall organ for several years; containing the condensed essence of infidelity and atheism, from the pens of Robert Dale Owen, Fanny Wright, 'old' Offen, and a number of other persons of the same belief. During the whole of this time the parents and friends of the pupils were ignorant of what was passing. The Baron Beausejour, in his anxiety, addressed himself for information to General Lafayette, who made many fruitless inquiries, as will appear from the follow-

ing letters. On the 12th of April, 1826, General Lafayette wrote as follows:

"I have not received your first letter, my dear friend, but that of the 26th March reached me the day before yesterday, and this very moment I sent it, with those which accompanied it, for the packet of the 15th—the whole addressed to one of my best friends at Philadelphia. M. Duponceau, a Frenchman by birth, but who has been a citizen of the United States for nearly fifty years, and who was my companion in arms. He is one of the first lawyers of America, and one of the principal members of the learned and literary societies of Philadelphia and other cities. It is impossible that Messrs. Phiquepal and Dufour, if they are in the country, can escape his researches, and in three or four months we ought to have an answer." On the 16th November, 1826, he wrote:

"I have received no news of your pupil, my dear old colleague, and I would no longer delay giving you some account of myself."

General Lafayette, from the above and several other letters produced at the trial, and copied in the Paris papers, appears to have felt a deep interest in the matter; and in December, 1826, he accordingly wrote again:

"No one can be more deeply impressed than myself with the interest you take in young Amedee Dufour, and I should be happy, my dear old colleague, to reestablish a communication between you and him. I have written to Philadelphia, copying all that part of your letter which relates to him and to M. Phiquepal. I have annexed to it that which you addressed to him. I have suggested the idea of addressing himself to M. ——, who does not belong to the Society of Friends, but was in Spain three or four years, and has established an institution at Germalmay, [Germantown probably] near Philadelphia. He was, according to my last account, with Mr. Owen, at the celebrated establishment at New Harmony, founded on the principles of that Scotch philosopher. Every creed is seen in the United States, from Catholicism and Presbyterianism to the system of Mr. Owen, disengaged from the tie of religion, of individual property, and of marriage, which does not more affect the rest of society than does the college of Jesuits, at a quarter of a league from the capital of Washington. May I, my dear friend, be successful in my two-fold search."

Finally the Baron, having for three years been constant but unsuccessful in his efforts to gain some intelligence of his nephew, writing in that time to New Harmony and to all the people of this country with whose name he was familiar, received a communication from his nephew, who was at the time a journeyman printer in the *Free Inquirer* office, in William-street, New York. M. Dufour, after excusing his long silence, says:

"We now reside at New York, on the bank of a pretty river, five miles from the city, in the same house with Mr. Owen and Miss Wright; you must know them at least from reputation; they edit a journal, which my comrades and I print. I now begin to be pretty conversant with that fine art. They say I write English without making many faults. I hope to make myself at home in French when we shall, next summer, have occasion to print in that language. Besides this, we have learnt a variety of little things which I think will contribute to render us independent, in whatever position we may be placed. I shall find no difficulty in making my own shoes, my coats, my cap, my bread, my soap, butter, candles, brooms, &c., in a word, to do any thing useful in household affairs; to cultivate my garden, or my farm, to construct my hut, my boat, and to save myself, by swimming, if it were necessary. The latter was of essential service to me on a late occasion, when our boat having upset in a squall, it was not without great difficulty that M. Phiquepal and ourselves were able to save our lives.

I am now about to give you a little account of our voyage to New Harmony and New York. We set out on the 18th of March, 1829, in a flat-bottomed boat which belonged to us. M. Phiquepal, my comrades and myself, managed it as far as New Orleans, with the assistance of merely one pilot, who did not understand his business very well. We thus descended the Wabash, the Ohio, and a great part of the Mississippi. We arrived at New Orleans on the 18th of April, and remained fifteen days in that city, which I did not believe to have been so fine and so commercial. From thence we embarked in a ship for New York, and arrived there after a passage of fifteen days, having seen some very curious things on our voyage, such as water spouts, and a quantity of fish of all kinds. Since I have been in America I have never felt the slightest indisposition. I hope that you and Clelie have been the same. M. Phiquepal and my comrades are very well, and desire to be remembered to you."

On receiving this letter, the Baron very soon recalled his nephew to France. D'Arusmont went with his wife, the anti-marrying Fanny, to St. Domingo; but the negroes were, it seems, altogether too sensible to become converts to Owenism; and therefore the two philosophers went to France themselves; and having tranquilized the Baron's mind in regard to the education of his nephew, D'Arusmont received the bill for the seven thou-

sand and some hundred francs, for which the suit was brought. The young printer, however, arrived in Paris before the bill became due, and his appearance dissipated all the illusions created by the Free Inquirer editor; for which reason payment was refused. Probably M. Dufour had won something less of the Parisian polish, by his associations at Tammany Hall, and in the New-York printing office, than he would at home. The journeyman printer was not the educated gentleman he had been described.

The printer's counsel made a long argument, and was followed by the law officer of the crown, who censured very strongly the conduct of M. D'Arusmont in giving to M. Dufour the education of a mere laborer, and recommended to the tribunal to annul, or at least diminish considerably, his claim. The tribunal, having heard the parties, took a week to consider the matter, and finally, on the 6th of July, gave a decision to the following effect: That although the defendant, M. de Beaujour, might have authorized the plaintiff to adopt a peculiar system of physical education, he never understood that there was to be an exclusion of all those studies which develop the moral and intellectual faculties, and that M. Phiquepal having neglected all these branches of education, for a period of six years, could only claim payment for his expenditure in providing for the physical wants of the pupil. The tribunal, therefore, condemned the Baron to pay about five hundred dollars, instead of D'Arusmont's claim of more than seven thousand francs—D'Arusmont to pay all the costs.

'Free inquiry' and 'socialism' are now pretty nearly forgotten in this country. Robert Dale Owen still lives at New Harmony, we believe; and last year he was a candidate of the Democratic party for Congress; and it is said that Fanny Wright has recently returned, or expressed an intention to return, to live among us. But the infidel Amazon can find here no longer a welcome. The poor wretches who every Sunday meet at Tammany Hall to revile Christ and our holy religion, discover every month that their numbers grow less. Canfield, once one of their strong men, we believe has become a pious Methodist; and old Carver, the 'friend of Tom Paine,' who was a door-keeper in the house of sin, has gone to his long home. God be praised that the great dangers which a few years ago threatened the country from these dispensers of moral pestilence are so happily dissipated.—*Boston Notion.*

THE CONSTITUTION AND THE SUPREME COURT.—Some editors are making themselves vastly ridiculous by insisting that because the Supreme Court of the United States decided the old bank to be constitutional, no branch of the government has a right to question the constitutionality of any subsequent act creating a bank. What are the facts? The constitution grants no power to charter a bank. To establish a king and royal family in the white house, would be no more a violation of that instrument than to incorporate a bank, so far as any express authority for the act is concerned. But if it be true that a bank is absolutely necessary in order to carry into effect the powers which are expressly granted—if our government is such a poor, helpless and forsaken thing, that it can only live and prosper under the care of a soulless corporation, then the power to create it may be exercised.

Of this pressing necessity Congress and the President are the sole judges. The Supreme

Court has decided that it has no right to question their decision upon that point, and that if they say a bank is necessary for the purposes before stated, it then becomes constitutional. In 1816 a bill was passed chartering a bank on the ground of its absolute necessity, and on these principles the Supreme Court decided it to be constitutional. It is now pretended that the power to create a bank can never again be called in question—that this decision settles the matter forever. How absurd! The decision applied to a particular law, an act of incorporation, which was by its own terms to expire in twenty years from its date. The constitutionality of that law so long as it lasted could not be called in question. The decision of the Supreme Court was imperative in regard to it, and all people were bound to respect it as one of the valid laws of the land.

But beyond this the decision did not and could not go. It established the validity of that law and that alone. It said that the bank of 1816 was constitutional, because Congress had established and the President had sanctioned it, as being necessary. The only principle involved in the decision that can apply to any bill now to be considered, is, that if Congress and the President again deem a bank necessary and establish one, that also would be constitutional, but not otherwise. It leaves it entirely a new subject for the action of the various departments of government. The old bank and the old decision died together. Because a bank was necessary in 1816, it does not follow that it is so in 1841. If such a doctrine had been intended to be established, the charter of the old bank should have been made perpetual. Its limitation to twenty years is evidence, of itself, that it was considered likely to become unnecessary, and, of course, unconstitutional by that time.

The doctrine that the decisions of the Supreme Court become portions of the constitution is the most preposterous doctrine that mortal man ever urged upon any subject. Were it to prevail, it would, within a quarter of a century, utterly annihilate the constitution. It is wholly incompatible with the existence of that instrument. It lodges the whole power of the government in the hands of the Supreme Court judges, who are at liberty to make and unmake laws, and to abide by or reverse former decisions as they please. Thank heaven, the constitution of the United States was intended to be, and as yet it is, a more stubborn thing than this. It defines and specifies the duties of each department of the government, and those duties are to be performed under the solemnity of an oath "to protect and defend"—not the provisions of the Supreme Court, but—"the constitution." Each department must perform the duties assigned to it in that instrument, and must look to the instrument itself, and not to any thing engrafted upon it, to learn those duties. The passage of every law is an original act, and those with whom the law-making power is lodged are sworn to look to the constitution, and nothing else, for their power to pass it. If they find no authority for it there, no decision of the Supreme Court can excuse them from the crime of perjury if they exercise a power in derogation of that instrument. When any person refuses to obey a law on the ground that it is not constitutional, it is the business of the Supreme Court to decide the question, and its decision as to that particular law must be obeyed. But it has no more power than a village constable to dictate to congress or the president what laws they shall sanction. With them it is,

as we have said, an original matter, and they must act on their own responsibility.—*Sun.*

Ecclesiastical Intelligence.

MASSACHUSETTS.

The Rev. P. H. Greenleaf, of Carlisle, Penn., has been invited to the rectorship of St. John's Church, Charlestown. The enterprising proprietors of this new parish are erecting a neat Gothic church, with granite front, and they contemplate having the building ready for consecration in about two months from the present time. There is a good prospect of establishing a strong, active, and useful church in Charlestown.—*Ch. Witness.*

The new parish in Lowell has been recently organized, by the name of St. Luke's Church, and the Rev. Amos D. McCoy has been elected its rector.—*Ib.*

CONNECTICUT.

The corner stone of St. James' Church, Poquonock, was laid on the 12th ult. with appropriate religious exercises.

The new church erected for the parish of St. Paul's, Norwalk, will be consecrated on Wednesday, 8th inst.

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.
Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

WESTERN NEW-YORK.

DIOCESAN CONVENTION.—On Tuesday last, 17th, Bishop DeLancey held an ordination in Trinity Church in this city. Morning Prayer was read by the Rev. E. H. Cressey, of Lockport, assisted in the lessons by the Rev. D. Shepard of the diocese of New-York. The sermon was preached by the Rev. J. A. Bolles, of Batavia. The persons admitted to the Priesthood were the Rev. B. W. Stone, the Rev. Hobart Williams, and the Rev. Stephen Douglass, Deacons. The candidates were presented by the Rev. Dr. Rudd, who with the Rev. Dr. Shelton, and the Rev. Lucius Smith assisted the Bishop in the administration of the Holy Communion. In the evening the Rev. Mr. Van Ingen read prayers, assisted by the Rev. Mr. Douglas who read the lessons, and Dr. Shelton preached. It was gratifying to find that so many of our brethren both clerical and lay, had arrived in such good season for the enjoyment of the services.

The Annual Convention opened on Wednesday morning.

One thing struck us with peculiar force in the services of the morning: it was the fullness of the responses, evincing the power of our liturgy, when those who love it join in it with the fervor that we remarked on this occasion. We are very sure that all must have perceived a thrilling and powerful emotion through the whole audience. Why should it not be always so? Any congregation can, if they will, utter the responses as fully and fervently as was done on this occasion, and let every Churchman, every Church woman, every Church child—all who have been admitted into the fellow-

ship of Christ's religion, think of their duty in this respect, and let one and all dismissing the morbid and mistaken modesty which confines the voice in the sanctuary, *to a whisper*, resolve to open their mouths boldly and devoutly in the services of the Church on earth, and thus, though at humble distance, imitate the example of those who in the Church triumphant are represented as *crying*, of course loudly, as they chant the service before the throne.

After divine service the convention was called to order by the Bishop. The call of the roll of the clergy, and for the certificates of the lay representation, having been had, an adjournment took place till 3 o'clock P. M.

On the opening of the Convention, it appeared that lay deputies from 34 parishes were present, and that there were present 52 clergymen entitled to seats. As our paper is going to press we are not able to state the number of clergymen belonging to the diocese and not entitled to seats, nor can we now give the names of all our Rev. Brethren from other dioceses who afforded us the gratification of their presence.

The Rev. Dr. Proal was re-elected Secretary, and announced that the Rev. Mr. Eigenbrodt was selected as his assistant.

A committee was appointed to take into consideration the subject of providing a residence for the Bishop of the Diocese.

The Bishop then delivered his annual address, which though occupying a full hour in the reading was full of interest. We shall lay it before our readers next week.

The Convention then adjourned to Thursday morning.

In the evening divine service was attended in Trinity Church. The Rev. Dr. Wheaton, of Johnstown read prayers, and the Rev. J. Huntington of St. Paul's College, read the lessons. The sermon was preached by the Rev. Mr. Cressey, of Lockport.

Thursday, A. M., 9 o'clock.

Morning prayer was read by the Rev. Mr. Eigenbrodt, assisted in the lessons by the Rev. Mr. Douglass. The Convention proceeded in business according to the order prescribed. The whole was conducted with the utmost harmony, and if on some points, as must ever be the case, there was seen a difference of opinion, there was nothing to ruffle the surface of brotherly love, or to break the bond of peace. As the Journal of the Convention will soon be before the Church, we shall not attempt to give the details at large. The Standing Committee and Deputies to the General Convention were, we are happy to say, elected upon the first ballot.

STANDING COMMITTEE.—The Rev'd. Drs. Rudd, Hale, Shelton, Rev. Mr. Metcalf, of the Clergy. Hon. T. H. Hubbard, Hon. R. C. Nicholas, Wm. C. Pierrepont, Esq., Gen. V. Matthews, of the Laity.

DEPUTIES TO THE GENERAL CONVENTION.—Rev. Drs. Whitehouse, Shelton, Proal, Rev. L. Smith, of the Clergy. Hon. C. H. Carroll, Hon. Jonas Earl, Jr., C. Griswold, Esq., G. W. Webster, Esq., of the Laity.

The following persons were nominated by the Convention, as Trustees of the General Theological Seminary, viz: the Rev. L. Smith, H. J. Whitehouse, D. D., Wm. Shelton, D. D., J. Juillard, Esq., Hon. G. Lee, Hon. T. H. Hubbard, Rev. J. McCarty, Benj. Hale, D. D., J. B. Rudd, D. D., Hon. R. C. Nicholas, Rev. J. V. VanIngen,

Rev. C. S. Hawks, Hon. Jonas Earl, Jr., Hon. T. H. Rochester, G. W. Webster, Esq., Rev. L. Bush, D. D., John E. Hinman, Esq.

As we cannot give the particulars under all the subjects introduced, we proceed to the closing scene, which took place on Thursday evening, about nine o'clock. The business of the Convention having been terminated, the bishop invited all present to unite with him in acts of devotion, introduced by a short address of peculiar solemnity, force and tenderness, for we are quite sure there was not a heart that did not respond from its very centre to the evident emotion of the bishop himself. The 27th hymn was then sung, and after the offering of appropriate prayers from the Liturgy, the Bishop dismissed us with the benediction, and all seemed ready to say, "My willing soul would stay in such a frame as this.—*Gospel Messenger.*

The Rev. Alva Bennett has taken up his residence in this city, and connected himself with the Utica Academy.—*Gospel Messenger.*

PENNSYLVANIA.

The Rev. W. W. Arnett has removed from Circleville, Ohio, to Connellsburg, Fayette, county, Pennsylvania, and requests that all communications designed for him may be addressed to the latter place.—*Southern Churchman.*

OHIO.

On Monday, July 19th, Bishop McIlvaine consecrated St. Michael's Church, Unionville. One person was confirmed. On the Tuesday following, the bishop confirmed several persons in St. Peter's Church, Ashtabula.

The Bishop has visited the parishes of Rome, Wm'dson, Warren, Boardman, Canfield and Wooster. In that of Canfield three were confirmed. The corner stone of a church was laid at Wooster—the building to be soon completed and paid for. The Sunday after the bishop's return to Gambier, he held an ordination in Rosse Chapel, when Richard S. Killin, a graduate of Kenyon College, and afterwards a student of the Theological Seminary of Ohio, was admitted to the order of deacon. The candidate was presented by the Rev. Mr. Wing. The sermon by the bishop.—*Western Epis. Ob.*

KENTUCKY.

ORDINATION.—At an ordination held by the Rt. Rev. B. B. Smith, D. D., at Paris, Ky., on the 18th of July, it being the Sixth Sunday after Trinity, the Rev. A. F. Dobb, minister of the Church of the Ascension, Frankford, was admitted to the Holy Order of the Priesthood. The morning service was offered by the Rev. Mr. Winthrop—the sermon was preached by the Bishop—the candidate was presented by the Rev. Mr. Cleaver, and the Rev. Messrs. Winthrop, Nash and Berkeley united in the imposition of hands.—*Ep. Rec.*

MICHIGAN.

CONSECRATION.—On the 20th of July, the Right Rev. S. A. M'Coskey, D. D., visited the parish of Zion Church, Pontiac, and consecrated to the worship of Almighty God, the Father, Son, and Holy Ghost, the edifice lately erected by the members of our church, in that beautiful and thriving village. A very large congregation assembled. In the afternoon the bishop held a confirmation in the church, on which occasion five persons received that holy rite.—*Western Episcopal Observer.*

FOREIGN.—ENGLAND.

CHURCH MISSIONARY SOCIETY.

[CONCLUDED FROM PAGE 442.]

The Rev. E. Bickersteth said, this is one of those difficulties which we have often experienced in the past history of the society, and which we have always met in the spirit of faith, and so have been preserved and blessed. When we first desired the establishment of Episcopacy in the colonies at all, the society undertook very early to request Dr. Buchanan to write a treatise on colonial bishoprics, and were at considerable expense in circulating that treatise among the members of both houses of parliament. Many objections were made. It was said, "If you get bishops in the colonies, you will have worldly bishops, and you will be fettered and hampered in all your plans." But as Dr. Buchanan said, so say I,—"Honor God's ordinance, and trust to him for the result." (Applause.) I am sure that in the measure we are now taking, we cannot be too thankful for the goodness of God in bringing the society into a position which, I trust, will change the very character of the Church of England, and place it in its true, glorious character—as a missionary Church to the whole world! (Applause.) I do from my heart honor the principles of our dear brethren who proposed the amendment. (Hear.) I go along with them in much that they have stated, as Brother 'Noel did. I detest the Oxford Tracts. (Great and repeated applause.) I detest them because I think they are endeavoring to lead us back to that great apostacy from which God delivered our church and country at the time of the reformation, and therefore it is that I seriously and deeply dread them, and will fight against them with all my power. (Renewed applause.) But on that very ground I would be a consistent churchman. I honor with my whole heart every consistent and lawful subjection to the authorities and powers that be. Then with regard to the particular amendment, our friends would make us judges of our own conduct in making bishops members of the society, the only ultimate court of appeal. (Hear, hear.) We shall be in a very difficult position with regard to the bishops, who are already bishops, if we reject the Bishop of London's proposition. Which of the ten bishops could remain with us after we had shown ourselves so inconsistent with our Church principles? (Hear, hear.) Beside, the amendment would make the resolution altogether nugatory, even if the Bishop of London was not insulted, as I may say, by the alteration. But it is not a question of patronage; it is a far higher question: it is a great question of consistent attachment to that form of Church government to which we profess to belong, and as bringing the Church of England into the position of usefulness, and honor, and blessing, as a missionary Church in the face of the whole world. Nor is it a question of the Oxford Tracts, nor of any particular system of doctrines. I feel, with our dear friends who have spoken on this point, the full value of all the great spiritual principles on which our society has acted from the beginning; and, by the grace of God, we will glory in Christ and him crucified, and his free salvation; and we will spread the healing doctrines of the gospel, and a free justification by faith, far and wide through the world. This proposition will only give us another open door for the spread of those blessed doctrines still more widely through the world. (Hear.) I cannot but trust therefore, that our dear friends, who were evidently not aware of

the whole bearing of the question before, will now, after having viewed it more fully, withdraw the amendment, and allow us to pass an unanimous resolution. (Hear.)

The Rev. J. Rice.—I am sorry to say that I cannot feel that I ought to withdraw the amendment.

The Rev. T. Gibson was an old member of the society, and one of the committee from its foundation. He believed and he admitted that he had entertained some doubts as to the expediency of adopting this resolution; but after the very clear and full statement made by the noble chairman, and after deep consideration of the second part of the resolution, by which the proposition of the bishop was guarded, his mind was now satisfied both as to the duty and expediency of adopting it; and he hoped his reverend friends, with whom he very much sympathised, would withdraw their amendment, in order that a unanimous vote might be given on the question. (Hear.) He could not see how persons could come into the society for the purpose of attacking, as it were, its Evangelical principles and proceedings; but if they did, their conduct would be so directly in the face of that rule, that the public voice would be against them, and the constitution of the society would be preserved. (Hear.)

Mr. Coates, one of the secretaries, wished to say a word or two upon this question. There was one consideration calculated to meet the difficulty in the minds of the reverend gentlemen, and to satisfy them that it did not rest upon any solid foundation. They felt—and he freely confessed that he entered very far into their feelings, though most cordially concurring in the proposition made to the society—they felt that possibly the most material danger to be apprehended from the adoption of the proposition was, the pouring in upon the society those influences which would subvert that great Evangelical principle which was, and had been, and he trusted ever would be, the great characteristic of the society. Now, he felt confident that they were taking a large security against such a consequence by the proposition as it stood. If persons under the influence of adverse principles chose, by subscribing half a guinea, to come into the committee, it was in their power to do so now, and to change the society's constitution and course of action. But by this resolution, they would not only maintain the fundamental laws of the society, but introduce that exposition of the practice of the society contained in the appendix to the thirty-ninth report. What followed? All those individuals who might so exert their influence, even supposing their numbers to be overwhelming, could not change the constitution of the society. (Hear, hear.) Therefore, the best possible security against the dangers which pressed on the minds of his reverend friends was this very rule. (Hear.) By the adoption of this rule, every bishop who became a member of the society would become pledged to the principles and practice of the society as explained in the appendix of the thirty-ninth report. Feeling strongly the value of unanimity, he appealed to his reverend friends not to divide the society upon an objection which really rested upon no solid ground. (Hear, hear.)

The Rev. J. Cunningham had been connected with the society nearly as long as his mind had been under the influence of religious sentiments; he had gone forth in its defence, he was an old soldier in its cause, and he was ready and willing even now to sacrifice his life in its

service. (Applause.) He assured his reverend friends that the committee had not come to their conclusion on this question without the deepest and most anxious and prayerful deliberation. Every letter was considered, and every point was weighed again and again, yet after all, the committee, who were fully conversant with all the proceedings of the society, and all the communications from the Bishop of London, scrutinizing every thing most closely, and having their anxieties feverishly alive, came to an unanimous decision in favor of the proposition. (Hear, hear.) He was sure their reverend friends would take that fact into consideration, more especially one of them, who admitted that he had only recently become acquainted with this proposition. Indeed, both of them, from their position in the country, had not perhaps had a proper opportunity of considering the question in all its bearings. He assured them that every one of their objections had been considered before; and to-day they had heard one voice strenuously supporting the position to which he was at first conscientiously opposed. (Applause.)

There would have been some force in the present opposition, if it could be shown that the Bishop of London or the Archbishop of Canterbury entertained the opinion that they should rule all the affairs of the Society, and that the members should only furnish the money. But because an enthusiast—for such he was, though he (Mr. C.) wished not to speak of him disrespectfully, while it was impossible to entertain a profound respect for his judgment (hear, hear)—because that enthusiast in the secrerries of the University stated his view of the case, or rather his wish with respect to it, and because their Reverend friend was reduced to a state of panic in consequence of that statement, would they take up the alarm and fear to take that which was a plain and consistent course? (Hear, hear.) He was sure that there was not a man in the whole kingdom for whose position or influence he entertained less fear than Dr. Pusey. (Laughter, and applause.) He had seen that excellent man, as he knew him to be, go into other Committees with some wild proposition, and find himself in the agreeable situation of a minority of one. (Laughter.)

If the truth is great and must prevail; if the religion of this Society was the religion of the New Testament; no suggestions from Dr. Pusey, or 500 Dr. Puseys should frighten this Society out of its convictions. It seemed to be taken for granted, because two bodies of men came together, the best must go to the wall; (a laugh;) that was not usually the case. If they brought these men into contact with Scripture principles, and directed their minds from saint this and saint that to the four Evangelists, he believed, because he thought them to be conscientious men, that they would soon cease to be followers of Dr. Pusey. (Hear, hear.) Bring men out of a cold and dreary atmosphere into one of life and light, and you quicken them into sensible and serviceable creatures. ("Hear," and applause.) Should such persons go into their Committees, and see the spirit of peace, faith, and love, the broadmindedness, the elevation of principle, the devotedness to God, which prevailed there, his humble opinion was, that they would be brought to review their own wretched narrow spirit, and instead of converting us to Puseyism (said the Rev. Gent,) we shall convert them to the principles of the Reformation. ("Hear, and applause.") He hoped that their Rev. friends would put their feelings into abeyance, and not press a collision with

the kind intentions of the Bishop of London and the Archbishop of Canterbury, and with the wisdom, the long tried piety, and consistency of the Committee. He hoped they would be enabled to surrender their panics upon conviction, and give their heart and voice for the Resolution. (Hear.) Suppose all the forebodings they had heard that day were verified, still the principle was good, that it would be better for their missionaries to be ruled by all the Bishops at home, than by one abroad, far away from public observation. What could control a colonial bishop, but the general voice of the Episcopal body here? But as to Puseyism being embraced by the bishops, was not the very fact that the Archbishop of Canterbury and the Bishop of London had expressed their willingness to join the Society, a proof that they did not go along with the Puseyites? (Hear.) If 500 Puseyites were now asked to join the Society, there was not one of them but would say, with Dr. Pusey himself, " You must raise the money, but the bishops must spend it." Why, the Archbishop and Bishop, by joining the Society, gave their denial to any such outrageous proposition. (Hear.) But what would be the condition of the Society if they rejected this Resolution? They would be at war with the Church of England. They would not be upon neutral ground, even, but compelled to go armed *cap-a-pie* for the battle, and have to fight their way every inch. Supposing all the horrible predictions they had heard that day were fulfilled, and that Puseyism were to extend itself, not only would that Society go, but the Church of England would go, and the country must go with it. (Hear.) Therefore, if those fears were well-grounded, he saw nothing before them but that they must all return to their allegiance to the Pope, and become members of some monastic order. (Laughter.)

Rev. T. Vores, Clerical Secretary, earnestly recommended the withdrawal of the Amendment. Was not this the most advantageous way in which the bishops could be brought to join the Society? Would his Reverend friends wish the Society to go on for ten years longer without the bishops being connected with it? for it was highly probable that the rejection of this measure would delay the consummation of that object for at least ten years longer. Beside, it should be remembered, that the Bishop of London had the power to adopt some very stringent regulations with regard to the Society; it rested entirely with the Bishop to decide whether or not he would ordain the Society's missionaries. He begged his Rev. friends to remember the Roman story of Tarquin and the Sybiline books. If they rejected the favorable proposition now, if they refused the ten books, might they not hereafter be compelled to accept another which would not be so advantageous to them? He believed that his Rev. friends were actuated by sincere love to the Church of Christ, and that their object in bringing forward this Amendment was to benefit the Society. Indeed, the fact that the Amendment had been proposed, seconded, and discussed, was one of the most providential occurrences in the whole proceeding, because it would have the effect of enlightening the minds of those who entertained similar scruples as to the real nature and tendency of the proposition. (Hear.) The Reverend gentleman was proceeding to enforce his appeal by a reference to a final judgment, when

The Rev. J. Rice rose and said, My Lord, I withdraw my Amendment. (Loud applause.)

A Gentleman in the body of the Meeting, addressing the Noble Chairman, inquired whether

notice had been given to the Associations throughout the country of the intention to bring forward this proposition that day? (Hear.) He was not one who thought much about funds, but they formed a very important foundation for the operations of the Society. It was, therefore, very important that the country at large should be satisfied as well as themselves upon this subject, or they might find their income for the ensuing year very materially injured. Objections had been stated that day, and they had been answered; but there were many persons entertaining objections who would not have an opportunity of hearing them met so satisfactorily as it had been his happiness to hear them answered by one whom he so highly esteemed, and who stood forth boldly and honestly at the Annual Meeting to state his opinions upon the proposition. (Hear, hear.) But there was a feeling of jealousy in the country with regard to attempts at acquiring Episcopal power, he knew that he was touching upon delicate ground; but his obscurity would protect him from consequences which others might feel. He knew that the clergy must not say much about this matter; but there were symptoms of alarm in the public mind with regard to attempts on the part of the Episcopal authorities to get absolute power. He should be thankful to take this proposition as a testimony on the part of the Archbishop of Canterbury and the Bishop of London against Puseyism. If one thing had been deplored more than another, it was the silence of the Episcopal Bench upon this subject. (Hear, hear.) It was not enough for an isolated bishop to stand up in a remote part of the country and speak against Puseyism. What the people wanted was, that the whole of the bishops should speak out on the subject. (Cries of "Question.") He had done. If it was not the question, it bore very closely upon it, and so they would find unless they took means to satisfy the public mind.

The Noble Chairman said, that besides the usual notice in the three public papers prescribed by the regulations of the Society, a circular letter had been sent by post to the Secretaries of the several Associations; and also, it must be remembered, that the general principle of the question had been fully alluded to at the Annual Meeting. The Noble Earl then put the question, and declared the Resolution to be carried unanimously.

Lord Teignmouth then proposed the following Resolution:—" That Laws I., II., and XIX. be altered and stand as follows:—I. This Institution shall be designated, 'The Church Missionary Society for Africa and the East,' and shall be conducted by a Patron or Patrons, a Vice-Patron, a President, Vice-Presidents, a Committee, and such officers as may be deemed necessary, all being members of the Established Church. II. The office of Patron of the Society shall be reserved for such members of the Royal Family as may honor it with their Protection; and that of Vice-Patron for his Grace the Primate of all England, being a member of the Society, who shall accept the office. Vice-Presidents shall consist of all Archbishops and Bishops of the United Church of England and Ireland who, being members of the Society, shall accept the office, and of such Temporal Peers and Commoners as, being members, shall be appointed to that office. The President shall be such Temporal Peer or Commoner as may be appointed to that office. XIX. The Patrons, Vice-Patron, and President, Vice-Presidents, Treasurer, and Secretaries, shall be considered, *ex-officio* members of all Committees." His Lordship expressed his hearty concurrence in the proposition

which had just been adopted by the Meeting, and hoped that, under the blessing of God, the proceedings of that day would form an auspicious era in the history of the Society and of the Church of Christ at large.

The Hon. and Rev. Baptist Noel seconded and explained the effect of the Resolution, and hoped it would pave the way for the patronage of the various members of the Royal Family, and especially of the Queen and her illustrious Consort, who had taken so much interest in the civilization of Africa. He hoped that, not only would that amiable young Prince become a friend to the Institution, but that Her Majesty also would be led to see that to patronise such a Society as this would be to add an ornament of the highest dignity and brightest lustre to her diadem. (Applause.)

The Noble Chairman, in putting the Motion said, that the now former Vice-Patrons of the Society had been apprised of the intended alteration, and from all who had had time to send in replies, being a majority of the whole, a hearty concurrence had been received.

The Motion was unanimously adopted.

The Rev. J. Cunningham moved the third Resolution:—" That this Meeting gratefully records its sense of obligation to the Right Rev. the Lord Bishop of London, and to the Right Hon. the President of the Society, for those kind exertions on their part by which the communications consequent on the Bishop of London's proposal have been brought to a successful termination."

The Rev. E. Bickersteth seconded the Motion, which was passed *nem. con.*

The Noble Chairman returned thanks on behalf of himself and the Bishop of London.

On the Motion of the Rev. G. Bull, a vote of thanks was presented to the Committee for their important services in this business, which was carried with applause.

After singing a Doxology, the Meeting separated.

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER XXXIX.

BURNET'S LIFE OF SIR MATTHEW HALE.*

Sir Matthew Hale fully realizes our idea of a perfect judge. No weakness (most pardonable) of humanity, enfeebled his sense of duty. No severity of judgment, or abuse of power, ever dulled in him the feelings of mercy. An exactly and incorruptibly just judge, he was also a kind hearted man and compassionate philanthropist. No one can read the story of his life, without assenting to this opinion; and as the account has been written by a contemporary, who could narrate agreeably and praise with discrimination, we have placed it first in our biographical series.

A few words, first, of Bishop Burnet, himself. It was the fashion of the wits of his age, to ridicule his personal vanity and love of gossip. Pope and Arbuthnot's memoirs of a clerk of our parish, were intended as a satire on his style of writing history, which a certain lively critic designated as a history of my times, written by myself, in which I bear a prominent part. But later inquirers and reviewees, have come over to a different opinion. Professor Smyth, of Oxford, says that every new discovery of the facts of political history, confirms the statements of Burnet; and Macaulay, the ablest

* The best edition of the Life of Hale, is to be found in the Parish Library, vol. 13, including Baxter's Appendix, and the fullest notes.

of historical critics, in an article on Macintosh's history of the revolution, writes thus in refutation of the inconsistency and falsehood charged upon Burnet by the editor of Macintosh :

" Burnet was partial, vain, credulous, and careless ; but Burnet was quite incapable of framing a deliberate and circumstantial falsehood."

So much for the fidelity of our author. In point of entertaining style, Burnet is without an equal among the writers of personal history, for which he was much better fitted than for political disquisition. With the merits of the Bishop's larger works we are less acquainted. But we believe we express the feelings of a majority of his readers, when we say we wish he had devoted himself to biographical sketches. There were able scholars enough to write the history of the Reformation, which has, in our time, been completely and more philosophically re-written. In his contemporary history, Burnet paints individuals from personal knowledge, and relates affairs in which he took a considerable interest. The chief excellencies of that work, are hence necessarily biographical and personal. Where the history is not such, it is a mere book of memoirs, rather one of the series of a future history of his times, than a genuine history itself. Burnet loved anecdote and gossip ; the very essence of biography. Macaulay acknowledges his credulity and partiality, which renders him an unsafe historian, but a pleasing writer of lives. In a dignified history, fidelity is the first requisite : in a familiar biography, one allows of a little heightening or excess of shadow. We wish, then, Burnet had written more lives, following the natural course of his genius. He has left but two behind him, the lives of Hale and Rochester, exhibiting as strong contrasts as any two characters he would have chosen for the purpose.

With Hale, Burnet had no personal acquaintance. He says, " I confess I know him as much as the often looking upon him could amount to. The last year of his being in London, he came always, on Sunday, when he could go abroad, to the chapel of the Rolls, where I then preached. In my life, I never saw so much gravity, tempered with that sweetness, and set off with so much vivacity, as appeared in his looks and behaviour, which disposed me to a veneration for him, which I never had for any with whom I was not acquainted."

The father of our Chief Justice, early inoculated his children with the theory and practice of virtue; and as an instance of his almost fastidious sense of right, we are told that he gave over the practice of law, because he could not understand the reason of giving color in pleadings, which, as he thought, was to tell a lie. This more than Roman justice, was equalled by his true humanity ; for, out of an income of but 100*l.* a-year, he left an annual sum of 20*l.* to the poor of his town. The son succeeded to both the justice and humanity of the father.

Sir Matthew was first intended for the Church ; but a college life, and its concomitant attractions, diverted his mind from its original seriousness, and the early years of his youth were devoted to pleasure. At this time of life, he was smitten with the love of martial glory, and he was very anxious to go into the low countries, and trail a pike in the service of the noble Prince of Orange, (the Dutch Washington.) From this disposition he was turned by the strong advice of Sergeant Glanville, an eminent practitioner, who had observed the remarkable clearness and solidity of Hale's intellect,

which he manifested in the conduct of some law business relative to his own estate.

Once entered on the study of law, he threw aside his folly, and love of pleasure, and became a hard student. Burnet relates it to have been his common practice, for many years, to study at the rate of sixteen hours a day : a report incredible to the modern race of students. All this time he was amassing great stores of other than merely legal knowledge. He became, not only the completest lawyer of his day, but a profound mathematician, a learned physician, an acute theologian, a diligent natural philosopher. The universality of his acquirements were only equalled by their substantial worth and thoroughness.

Living in the tempestuous periods of the Rebellion and the Commonwealth, his fame and public duties also extended through the reign of Charles II., so that he was, at different times, the servant of the most prejudiced, the most arbitrary, and the most voluptuous sovereigns that ever sat on the throne of England. But his prudence enabled him (without time-serving) to live peaceably in every convulsion, and his courage failed him at no emergency, however startling.

So rigid was his justice, that any appearance of bribery excited his indignation more readily than anything else ; and for all voluntary presents, he obliged the givers to accept money. A nobleman, (one case of several,) calling on him, to preoccupy his mind with favorable thoughts of his suit, was treated as an impudent intruder ; and when he complained to the king, he replied, he believed Hale would treat himself in the same manner, if he came on the same business.

The poor he relieved with unbounded charity. He periodically sent from his own table, meats to the distressed debtors. Many presents he could not refuse, he converted into money for prisoners. Street-beggars he always gave to, rather wishing to give alms to twenty who might be perhaps rogues, than that one of the other sort should perish for want of the small relief that he gave them.'

Hale never forgot the maxim of his favorite and model, Pomponius Atticus, ' constant favoring and relieving those that were lowest.'

The piety of Hale, is one of the texts and illustrious examples of the moralist. His friends were all good men and Christians, many of them divines, as Barrow, Tillotson, Stillingfleet, Baxter, and Usher. All the writings of Hale, not strictly legal, were of a religious character, as his contemplations, his book on the origin of mankind,* and especially a little treatise, we shall take up in our next article, entitled, ' a Letter of Advice to his Grandchildren.'

Sunday evenings were devoted to the composition of his contemplations. Every Christmas day he celebrated by a poem, in which there was, at least, strong feeling, if not fine fancy.

At last, at the age of sixty-five years, the good Lord Chief Justice, after much importunity, was allowed to resign his office. On this occasion he displayed his classical spirit, in the paraphrase of a copy of verses, out of Seneca, the Tragedian, which has been elegantly translated by Cowley, the poet, and Norris, the divine.

We omit many testimonies to the piety, the justice, the charitable disposition, the learning of Hale, to add to our hasty abstract of Burnet's life, the concluding sentence of Clarendon's (then Lord Chancellor) speech to Hale, when the latter was

created Lord Chief Baron, who expressed his esteem in a very singular manner, (we follow Burnet) telling him, among other things, "that if the king could have found out an honester and fitter man for that employment, he would not have advanced him to it ; and that he had therefore preferred him, because he knew none deserved it so well."

Hale died, in the 67th year of his age, and on that holy festival, of Christmas, which, living, he celebrated with honor.

Trusting that the reader of this meagre sketch will repair to the original life, which can be read through in a couple of hours, we conclude, in the words of Fuller, " leaving our good Judge to receive a just reward of his integrity from the Judge of judges, at the Great Assize of the World."

J.

For the Church Record.

PLAIN SERMONS: By contributors to the Tracts for the Times. Two volumes. New-York : J. & H. G. Langley.

We have barely had time to give these volumes a cursory examination. We infer from a glimpse at their contents, that the subject matter is unobjectionable ; and possibly may have the effect which we rather think is the design of their authors, viz : to withdraw popular attention from the objectionable features of their *other* writings, and leave an impression on the minds of common readers, that they (the Tract writers,) are the most harmless, meek, and pious men in the world, and withal the most persecuted. They have found that the mass of churchmen in England, (and the same is true of this country,) are not willing to believe them wiser than the generation of their fathers ; or that Cranmer, Ridley, and Latimer, had not the merit of knowing what they were about when they preferred death rather than be false to those principles which it is now the avowed object of the Tractarians to weaken or subvert.

There was a time and we believe it is so still, when those who professed high church principles in England were identified with the Tory interest; but these gentlemen of Oxford, who would appear to the world as the exclusive representatives of the high church party, are now arraying themselves against Sir Robert Peel and the conservative interest, and casting their lot with that heterogeneous opposition, which, under the name of Whig includes Papists, Radicals, Dissenters and others, who seek in change the political convulsion of the British empire. This last fact, we think, is sufficient to make men suspicious, that the ulterior object of these writers is for any other purpose than the weal and unity of the Anglican establishment.

We put it to the sense of every candid churchman, whether it is not apparent that this *political* movement of the Tractmen, is an acknowledgement in broad and legible characters, of their failure to identify their opponents with the low church party ? They would have imposed a test of churchmanship of which they were the exclusive judges ; but the strong good sense of the English Church rebuffs such insidious arrogance as did our fathers, the bishops of Rome, in all similar attempts ; and thanks be to God, there is sufficient of real stamina in the church, not only to avert from us the ultraism that will inevitably lead to corruption and error, little dissimilar to Romanism, but hereafter render futile any such attempt, though it come from wiser and less sophistical reasoners than the Tractarians, in the

* Burnet gives a specimen of Hale's prose, out of a chapter in this work, in which he has anticipated Paley's introductory argument of the Natural Theology, if not contributed to form it.

progress of their recent movements, have proved themselves.

Perhaps these gentlemen are aware of the tortuous navigation they are pursuing, and throw out these volumes to divert public attention; for by thus shifting their course, and spreading their sails to a truly catholic breeze, they may think it possible to escape all *practical* observation, until the "other and better times" which they seem to expect.

L.

From the Gentleman's Magazine.

CHRIST'S DISCOURSE AT CAPERNAUM FATAL TO THE DOCTRINE OF TRANSUBSTANTIATION. By G. S. Faber, B. D.

This work in its arguments is directed against the dogmas of Dr. Wiseman, particularly on the doctrine of *transubstantiation*, who, in his lectures on the Blessed Eucharist, Mr. Faber considers committed a sort of *theological suicide*:

"The entire matter (he says), so far as I have considered it, turns upon our Lord's declaration that 'the bread was his flesh,' for in the management of this declaration is contained what I suppose to be Dr. Wiseman's theological suicide. '*Christ declares the bread from heaven to be his flesh.*' Here we have the undeniable premises. *Therefore, the eating of the flesh must unavoidably be the same as the eating of bread.* Dr. Wiseman contends that the two phrases, *eating the bread and eating the flesh*, bear two entirely different meanings; but when the 51st verse of the chapter is brought into account, syllogism still runs as before: Christ declares the bread from heaven to be his flesh, and he furthermore speaks alike of eating the bread and eating the flesh; therefore, since the bread is flesh, the eating of his flesh must inevitably be the same as the eating of the bread."

Let the two phrases (we are abridging Mr. Faber's words) *eating the bread* and *eating the flesh* mean concretely what they may, their import, abstractedly, must needs be identical; and thus the discourse of Christ at Capernaum is according to the confessedly universal understanding of the phrase, *eating the bread from heaven*, fatal to the Romish doctrine of transubstantiation. This is a brief outline of the argument of one part of the volume; the other consists of remarks on Dr. Wiseman's lectures on the principal doctrines and practices of the Roman Catholic Church, and particularly on the one which maintains "that the unwritten Word was declared by Christ to his Apostles, and by his Apostles to their successors," which we gentlemen of the Reformation deny (see p. xxiii. and following). The whole argument of Mr. Faber's book is written, as we think, with logical force and precision, and the sophisms of his antagonist clearly detected. He maintains that the subject of Christ's discourse at Capernaum is *not* the subsequently-instituted sacrament of the Eucharist, for which he gives five separate verses, of which the general result is, the characteristics associated in the discourse with the bread and the flesh and the blood, forbid their proleptical reference to the Eucharist, viewed as a sacrament; but though the discourse cannot relate to the *complete* sacrament, there is no paradox in saying, that the sacrament, when instituted, referred retrospectively to the discourse, and this is the clue which the author says leads to the truth; and he shows (p. 180, etc.) that the early interpretation of the discourse at Capernaum is fatal to the doctrine of *transubstantiation*; and the general conclusion (p. 237) is, "that the doctrine of *transubstantiation* is declared to be a falsehood." The work, though containing much of Mr. Faber's peculiar method of writing and annotating, will be found full of sound information and learning, well disposed, and brought with good effect on the argument.

From the Gentleman's Magazine.

AN INQUIRY INTO THE HISTORY OF THE ANCIENT VALLENSES AND ALBIGENSES, &c. By G. S. Faber, B. D.

Considered only in the light of a history of the rise, existence, and doctrines of these singular Churches, in which the flame of Christianity burnt pure and bright, though blown and tossed by the winds of persecution, this volume would repay the curiosity of the reader; nor would that simple history be without its own important lessons of instruction; but it has a higher object in view, viz. of proving that these two Churches, so little known, and when known, so calumniated, held in their bosom the sacred gift of the gospel *exhibiting, agreeably to the promise, the perpetuity of the sincere Church of Christ.* Christ promised, in his speech to St. Peter, 1st, that he would never cease to have a visible Church on earth—"the gates of hell shall not prevail against it;"—consequently, the first promise is that of *visible ecclesiastical perpetuity*; 2nd, the second promise is that he would be always spiritually present with his Church, through the medium of a succession of faithful pastors, from the time of the Apostles to the end of the world—"And lo! I am with you alway, even unto the end of the world;" this therefore, is a promise of *ecclesiastical purity, both doctrinal and practical.* The Protestants, believing these promises of Christ *not to have been fulfilled in the Romish Church*, (thereby coming, as Mr. Faber does, in direct controversy with the famous champion of that Church, Bossuet,) must seek some other Church or Churches in which they have been jointly accomplished; for unless that object can be effected, the promises of Christ have failed of their fulfilment. Mr. Faber, however, selects the Church of the Vallenses, or Valde, or Vaudois, as the one in which the promises of *perpetuity and purity*, as made by Christ have been punctually fulfilled. *From the apostolic age to the present* it has been seated in the valleys of the Cottian Alps, professing one and the same unvarying theological system, faithfully reflecting the now unadulterated Gospel of primitive Christianity; the practice of its members according with their religious persuasion. This Church forms, in the *first* instance, the chain of connexion between the primitive Church and the Church of the Albigenes, or Paulician Church which rose in the seventh century; and in the *second* it forms the chain of connexion between the primitive Church and the reformed Churches of the sixteenth century. The Vaudois seem proud to be the descendants of those who fled from Italy during the early persecutions against the Christians, and settled in the wild solitudes of the Alpine wilderness. They always asserted themselves to be the *real* Catholic Church, and viewed the Roman Church, which they identified with the apocalyptic harlot, as no sincere church, but as a Synagogue of irreclaimable malignants. The Albigenes are the descendants of the Oriental Paulicians who settled in the South of France, and were *finally absorbed into, and united with, the ancient Church of the Vallenses.* Some confusion has arisen, from persons not distinguishing between the *old Italian* Church of the Vallenses, and the *more modern French* branch, who were the *proselytes of Peter of Lyons* in the twelfth century, and who received himself and communicated to his disciples the name of *Vaudois*, from the mother Church of Italy. Thus, there were the Italian or *proper* Vaudois, and the French or *improper* Vaudois, who united with them. The Albigenes were denominated from the town of *Albi*. Such

is the historical outlines of the book in brief; and though persons may, and probably will, differ as to the main argument, thinking it might otherwise be proved to their satisfaction and belief; yet the value of Mr. Faber's work will still remain, nor his curious researches and reasonings be thrown away. It being of great importance to the cause of Christianity and truth to rescue these two venerable Churches from the charges brought against them by Bossuet, firstly, that the *Albigenes* were manicheans, and the *Vallenses* modern sectarians, or modern popish schismatics, appearing about 1160 or 1170. If these charges are good, it is in vain to seek in these two Churches the perpetuity of a line which shall *doctrinally connect the reformed Churches with the primitive Church*; and hence Mr. Faber's refutation of them. The Bishop of Meaux's object was of course to represent the *Vallenses*, not as professors of a pure and reformed church, but as mere separatists from the Roman Church, having a few dogmas, perhaps none totally, differing from the mother Church. Truly, as Mr. Faber remarks, "a contented mind is a great blessing," for when we read, as we do at p. 489, an account of the tenets they held, we find it commencing with "*Ecclesia Romæ est Ecclesia malignantium.*" Again, "*Romæ Ecclesia est mere-trix in Apocalypsi;*" and again, "*Papa et omnes episcopi sunt homicidæ, etc.*" In 1405, we find the two Churches of the *Vallenses* and *Albigenes*, (since the famous crusade of Simon de Monfort,) amicably subsisting together in the same valleys of Piedmont, yet continuing *distinct*; but subsequently to that year, the absorption became complete, as now subsisting among the uniform religionists of the valleys. The question, then, that was asked, is answered—Have the promises made by Christ been fulfilled in the particular Romish Church? From the whole conduct of this church, in doctrine and practice, Mr. Faber, and all Protestants answer "No." Has it then been fulfilled in some other particular Church, and can we point the Church out? Mr. Faber answers affirmatively; and if Mr. Faber's claim is not allowed, our inability of pointing out any other Church or Churches being granted, we must then, as the promise of Christ is sure, give to the words in which it is pronounced, a different interpretation. With the evidence of this work before us we do not see the necessity of so doing.

Miscellaneous.

MR. EDITOR,—

There are two subjects on which I would respectfully ask your opinion, as I have heard them much discussed among the churchmen of this region. My inquiry is made not in the spirit of fault-finding, but from a wish for information, and in the hope that by inviting attention to the points here presented, a uniform rule may prevail throughout the Church.

First: Should a Bishop hold his ordinations on the Sundays following the Emberdays only, except in cases of peculiar urgency?

Second: If a Bishop be present when a priest reads the service, should the former always pronounce the absolution after the confession?

Respectfully yours,

A MARYLAND CHURCHMAN.

Maryland, August 20, 1841.

In reply to the questions of our correspondent, we would, of course, desire to speak with the modesty that becomes us in expressing our mere private opinion. We neither have nor claim any au-

thority to determine the points presented; and answer the queries from the same motive that in part dictated them, viz: a wish to promote uniformity of practice.

As to the first: by the 20th Canon of 1832, the stated times of ordination are fixed on the Sundays following the Ember weeks, and this is said to be agreeable to the practice of the primitive Church. The Bishop has express power under the Canon, however, to hold occasional ordinations at other times. The Bishop has an unquestionable right under this Canon to confine his ordinations to the "stated times." It is a point of official duty, touching which he exercises his own discretion. How far he exercises it wisely is mere matter of opinion. As to the practice of the primitive Church, we think with Bingham that before the year 450 the Church had no "stated seasons" of ordination, but that it took place at all times as the necessities of the Church required. See *Bingham Lib. IV. Cap. VI. Sec. 6.* See also *Gibson's Codex. Tit. VI. Cap. II.* from which it appears that the appointment of the Ember weeks as the stated seasons of ordination in the Church of England, first appears in the body of Canons drawn by Egbert, archbishop of York, about the year 750.

As to the second query of our correspondent, we think (except upon one view of the subject, of which we shall speak presently) that it is the part of the officiating presbyter to pronounce the absolution. The rubric expressly declares that it is "to be made by the priest," meaning, of course, the priest or minister spoken of in the previous rubrics; that is, the *officiating* minister; (we put the case of an officiating *deacon* out of the question; because all know that his office does not authorise him to pronounce absolution.) When, however, the minister is a priest, we think it belongs to him to perform the duty, because there is no recognition in the rubric of the bishop's presence.

In some other instances to be met with in the prayer book, the bishop's presence is recognized, and he acts. Thus in confirmation, he pronounces the *blessing* on the confirmed; so, too, from the rubric in the institution service, we infer that to him it belongs generally, when present, to pronounce the *benediction*; for it is there provided, as if it were a special exception to a general rule, that the instituted minister shall, in that particular case, do it. These are cases of *benediction*.

Absolution and benediction, however, appear to us not to stand on precisely the same ground. Both are, indeed, ministerial and authoritative acts; but there seems to be a peculiar propriety in the performance of the last by the bishop, arising from the *paternal* relation which he bears to the Church. He is acting as the father of the family of the faithful before him. It is in some measure one of the appropriate duties of his Episcopal office, and seems to have been so viewed from primitive times. Not so with absolution. There is nothing peculiarly appertaining to the Episcopal authority or paternal relation in that. The bishop's authority to pronounce absolution, results from his character as a *priest*; he had it before he was made a bishop, and it was complete; his consecration has not increased it, for it was perfect before.

The view to which we have alluded, as sustaining the point, that to pronounce the absolution belongs to the bishop alone when present, is this; that the bishop, when present in any church in his diocese, is for the time, the *rector* or *pastor* of the church. The bishop of New-Jersey holds this

opinion. If correct, the pastor is to be viewed merely as an assistant, and the *rector*, of course, may take such part of the service as he pleases.

We do not subscribe to the correctness of this opinion. Every presbyter properly respecting Episcopal authority and himself, would, we presume, ordinarily make no objection to the surrender of his church to his bishop, whenever the latter desired to occupy it for prayers or preaching; nor would he, even though he were the reader in the desk, ever bestow a second thought upon the bishop's desire to pronounce the absolution. He would cheerfully acquiesce; the people would have absolution, and this is the important particular. But if, as matter of right, the bishop claimed to occupy the desk or pulpit as *rector*, just when he pleased, thus making the lawfully elected or duly instituted minister, a mere subordinate, or, possibly, cypher in the eyes of his own flock; and if this right were acknowledged, it is obvious that presbyters become contemptible, for there is no reason if the bishop may take the church from his presbyter for ordinary services on one Lord's day, why he may not take it always, and thus virtually oust the incumbent. The bishop has a right to come when he pleases to perform his Episcopal acts; but even then the presbyter has also some rights, and the church will flourish most when the several rights are mutually respected.

The last number of the Geneva Courier comes to us in the habiliments of mourning. It announces the death of the Hon. GIDEON LEE. "He died at his residence at White Springs, near that village, on the 21st inst., in the sixty-fourth year of his age, after a severe illness of seven weeks.—Mr. Lee was a native of Amherst, in Massachusetts. For thirty-five years prior to his removal to his late residence, he lived in the city of New-York, and was engaged in extensive business. His industry and enterprise having been rewarded by an ample competency, he retired to White Springs, for the purpose of educating his children and enjoying the fruits of his labors. The extensive and useful improvements made under his own direction on his farm, are proofs of his energy, good judgment and taste, in combining utility with elegance. The great esteem in which he was held by his fellow-citizens, was manifested by the various posts of honor held by him. He was a member of the State Legislature and of Congress, and Mayor of the city of New-York. He was twice appointed an elector for President and Vice-President, and at the time of his death was a Trustee of Geneva College. To the highest integrity of character, he united great capacity for business. His liberality in promoting useful public objects, and in dispensing his bounty to the deserving and unfortunate, was unexampled. He died in communion with the Protestant Episcopal Church, of which he was a liberal patron. In all the relations of private life, he was uniformly kind and affectionate. To his afflicted widow and children, his death is an irreparable loss; and his numerous friends and acquaintances will long hold in grateful remembrance his manifold virtues."

A letter from one of the editors of the Episcopal Recorder, who was at Geneva at the time, says that "Few persons, in so short a time, have ever obtained so strong a hold upon the affection, respect and confidence, of this community as this gentleman. He came to this place only a few years since, but seems to have drawn all hearts toward him. There was no public improvement, nor object of Christian benevolence, which he

"was not ready and prompt to promote. The Episcopal Church edifice in this place was erected some thirty years ago. At the time of its erection, it was sufficiently large for the congregation who worshipped in it; but for several years past, our friends have found their quarters altogether too straitened, and many families who desired pews were for the want of room necessarily excluded. Recently, however, the vestry of this church, had determined to erect a large and handsome stone structure of Gothic architecture. Mr. Lee assured the vestry of his hearty, and cordial support in this enterprise: and just before his sickness he subscribed \$4000 for this object, and assured the committee, that when the building was completed, if any debt remained, he would be responsible for the liquidation of one fifth part of it. I mention this to give you some idea of his liberality, and of the nature of the loss, which this community have sustained in his death. Mr. Lee had not made a public profession of religion, but I am told that for several years past, he has been increasingly more and more interested in divine things. During his illness, his pastor was very often at his bed-side, and I am told that it was evident that his great anxiety was to be at peace with God. He was much in prayer, and often declared that he looked only to Christ for salvation—and that he cast his soul wholly upon him. He has gone. May his removal, which has thrown such a cloud over this community, be sanctified to their good."

On receiving intelligence of his death, those citizens of New-York, who do business in the neighborhood where Mr. Lee was formerly located, closed their stores for the remainder of the day, as a mark of respect for his memory.

RIGID DISSENTERS IN RUSSIA.

About noon we reached the small district town of Krestzi, and stopping in the suburb, close to the post-house, we were shown into a good-looking habitation, on the opposite side of the street. The peasant to whom it belonged was absent, but the reception we met with from his wife, convinced us that we should not have been made more welcome had he been at home. With the whole population of the suburb, amounting to upwards of 1,000 souls, the family consisted of Staroværtzi, or dissenters of the old faith, the rigidity of whose principles operates as powerfully on their intercourse with all whom they consider to be members of the orthodox Greek Church, as the contracted spirit of the ancient Jews did in preventing them from having any "dealings with the Samaritans." One of our number happening to have metal buttons on his travelling coat, and another having a tobacco-pipe in his hand, the prejudices of the mistress of the house were alarmed to such a degree, that all the arguments we could use were insufficient to prevail on her to make ready some dinner for us. When compelled to do any service of this kind to such as are not of their own sect, they consider themselves bound to destroy the utensils used on the occasion; to prevent which loss, those who are most exposed to the intrusion of strangers, generally keep a set of profane vessels for the purpose. As the proprietor of the house we had entered appeared in affluent circumstances, it is not improbable he furnished it with something of the kind; but the tobacco-pipe proved an insuperable obstacle to their use. So great, too, is the aversion of this people to snuff, that if a box happen to have been laid on the table belonging to them, the part on which it lay must be planed out before it can be appropriated to any further use.

They live in a state of complete separation from the church; only they cannot marry without a license from the priest, for which they are sometimes obliged to pay a great sum of money. The sacrament, as it is usually called, they never celebrate, and baptism is only administered to such as are near death, on the principle adopted by some in the early ages of the church, that such as relapse, after receiving this rite, are cut off from all hopes of salvation. The only copies of the Scriptures hitherto in use among them, are of the first, or Ostrog edition of the Slavonic Bible, printed before the time of the Patriarch Nicon, when the schisms, which had long been forming, was ultimately completed by the alterations which that learned ecclesiastic introduced into the liturgical and other books of the Greek church in Russia. It has been asserted, that there exists, among the Starovaztsi, reprints of this Bible, in which every jot and tittle is religiously copied; but the pertinacity with which they secure the continuance of the old Bibles in their families, and transmit them as the most precious treasure to their posterity, renders it difficult to obtain copies for collation. It is a curious fact, and to it, perhaps, may be traced any disposition existing among this people to co-operate in the labors of the Bible Society, that when the first stereotype edition of the Slavonic Bible was printed at St. Petersburg, numbers of them mistaking the word *stereotype*, and pronouncing it *staratype* (*old type*), supposed that it was a new impression of their ancient Bible, and purchased a considerable number of copies, at the different depositories. Their predilection for copies of the old edition has rendered them extremely scarce in Russia; and when it happens that a copy is exposed for sale, it fetches several hundred rubles. Fortunately, the proprietor of a small inn, being a member of the orthodox church, was not influenced by the contracted principles of his neighbors; and had we known of his house before we entered the other, we should not have put these principles to the test.—*Henderson's Travels in Russia.*

RELIGION.

Religion should be "a thousand-voiced psalm," from the heart of man to man's God, who is the original of Goodness, Truth and Beauty, and is revealed in all that is good, true, and beautiful. But religion is among us, in general, but a compliance with custom; a prudential calculation; a matter of expediency; whereby men hope, through giving up a few dollars in the shape of pew-tax, and a little time in the form of church-going, to gain the treasures of heaven and eternal life. Thus Religion has become Profit; not Reverence of the Highest, but vulgar hope and vulgar fear; a working for wages, to be estimated by the rules of loss and gain. Men love religion as the mercenary worldling his well-endowed wife: not for herself, but for what she brings. They think religion is useful to the old, the sick, and the poor, to charm them with a comfortable delusion through the cloudy land of this earthly life; they wish themselves to keep some running account therewith, against the day, when they also shall be old, and sick, and poor. Christianity has two modes of action, direct on the heart and life of a man, and indirect through conventions, institutions, and other machinery, and in our time the last is almost its sole influence. Hence men reckon Christianity as valuable to keep men in order; it would have been good policy for a shrewd man to have invented it on speculation, like other contrivances, for

the utility of the thing. In their eyes the church, especially the church for the poor, is necessary as the court-house or the jail; the minister is a well-educated Sabbath-day constable; and both are parts of the great property establishment of the times. They value religion, not because it is true and divine, but because it serves a purpose. They deem it needful as the poll-tax, or the militia system, a national bank, or a sub-treasury. They value it among other commodities; they might give it a place in their inventories of stock, and hope of Heaven, or faith in Christ, might be summed up in the same column with money at one per cent.

The problem of men is not first the Kingdom of God, that is a perfect life on earth, lived for its own sake, but first all other things, and then, if the Kingdom of God come of itself, or is thrown into the bargain, like packthread and paper with a parcel of goods, why, very well; they are glad of it. It keeps "all other things" from soiling. Does religion take hold of the heart of us? Here and there, among rich men and poor men, especially among women, you shall find a few really religious, whose life is a prayer; and Christianity their daily breath. They would have been religious had they been cradled among cannibals, and before the flood. They are divine men; of whom the spirit of God seems to take early hold, and Reason and Religion to weave up, by celestial instinct, the warp and woof of their daily life.—Judge not the age by its religious geniuses. The mass of men care little for Christianity; were it not so, the sins of the forum and the market-place, committed in a single month, would make the land rock to its centre. Men think of religion at church, on the Sabbath; they make sacrifices, often great sacrifices, to support public worship, and attend it most sedulously, these men and women. But here the matter ends.

Religion does not come into their soul; does not show itself in their house-keeping and trading. It does not shine out of the windows of morning and evening, and speak to them at every turn. How many young men in the thousand say thus to themselves, Of this will I make sure, a Christian character and Divine life, all other things be as God sends? How many ever set their hearts on any moral and religious object, on achieving a perfect character, for example, with a fraction of the interest they take in the next election? Nay, woman also must share the same condemnation. Though into her rich heart God more generously sows the divine germs of religion; though this is her strength, her loveliness, her primal excellence, yet she also has sold her birth-right for tinsel ornaments, and the admiration of deceitful lips. Men think of religion when they are sick, old, and in trouble, or about to die, forgetting that it is a crown of life at all times; man's choicest privilege; his highest possession; the chain that sweetly links him to heaven. If good for any thing, it is good to live by. It is a small thing to die religiously; a devil could do that; but to live divine is man's work.—*Dial.*

TO SUBSCRIBERS.

G A few weeks since we made out the bills of those of our subscribers who, as yet, have not complied with the terms of subscription. Those who have received bills, will please remit the amount to the publisher. This can be done without expense to either party, through postmasters, who are authorized, by an order of the General Post Office, to remit subscriptions.

New subscribers can be furnished with the Record from the commencement.

ST. THOMAS' HALL, FLUSHING, L. I.

F. L. HAWKS, D. D., RECTOR.

The next term at this Institution, will commence on the first of October ensuing, by which time all the arrangements will be completed, for the comfortable accommodation of the full number of pupils that will be received. As it is desirable that the duties of the establishment should be resumed at the appointed time, it is hoped that parents who wish to enter their children, will make an early application; and that those already belonging to the Institution will report themselves punctually on the 1st of October.

G The N. York Churchman, the Episcopal Recorder, the Banner of the Cross, the Southern Churchman, and Utica Gospel Messenger, are requested to give the above advertisement four insertions, and send their bills to this office.

Flushing, Sept. 1, 1841.

41.

G BOARD OF MISSIONS.—The Triennial Meeting of the "Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the city of New-York, on Thursday, the 7th of October next, at 5 o'clock, P. M.

P. VAN PEELT, Secretary.

EDUCATION.

M R. EWING, from Edinburgh, most respectfully intimates that he teaches Elocution, Composition, Astronomy, Arithmetic, &c. in Boarding Schools, Academies, and private families.

Mr. Ewing has the honor of making reference to The Right Rev. B. T. Onderdonk, D. D.
Rev. Dr. Wainwright,
Rev. Dr. Hawks.
Rev. Dr. Eastburn.

323 Bleeker-street, New York.

40 2t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 26 St. Mark's Place.—Mrs. M. L. MITCHELL'S BOARDING AND DAY SCHOOL for Young Ladies, at 26 St. Mark's Place, in the city of New York, will be re-opened on the tenth of September next. New-York, August 21, 1841.

40 3t

ARCTURUS:

A JOURNAL OF BOOKS AND OPINION.—Arcturus will partake of the mixed character of a Review and a Magazine, less stately than the first on similar topics, with the variety of the second.

In the department of Criticism, it will be a Monthly Review, prompt and full in its notices of new Books; in its Miscellaneous character, it will be a Journal of Opinion, endeavoring to keep pace with the various social questions of the day.

A prominent portion of Arcturus will be occupied with a Work of Fiction, (Puffe Hopkins,) to be published in continuous chapters, and embrace, besides its narrative interest, various sketches and portraits of contemporary American life and manners. It will be illustrated by original designs and etchings, by the English artist, Phiz, (H. K. Browne, Esq.)

The literary department will include a Retrospective Review of Old English Literature, not less adapted to the general scholar than the Antiquarian.

A series of literary Portraits, of the chief characters of the time, will be given.

The City Article will embrace in each number the discussion of some important question of general interest, of a social or political nature, bearing upon the welfare of the whole country without distinction of party.

The Theatre will also receive attention as an established ornament of civilized society.

With these details, its general spirit will be the advancement of just sentiments and good-humored manners. Its motto will be, "SOUND OPINIONS IN A CHEERFUL FRAME"; its end, the cultivation of good literature, honest mirth, and truth.

Arcturus will be published simultaneously on the first of each month in the chief cities, on new type, and superfine paper, at the rate of \$5 per annum, payable in advance.

Subscriptions will be received at Wiley & Putnam's, 161 Broadway, Bartlett & Welford's, 229 Broadway, and at the Publisher's office.

Communications relating to the Editorial Department, only, to be addressed to the Editors; all others to the Publisher. In each case postage should be paid.

BENJAMIN G. TREVETT, Publisher,
121 Fulton-street, New York.

ARCTURUS, NO. X., FOR SEPTEMBER, 1841.
CONTENTS.

- I. The Career of Puffer Hopkins.—Chapter 7—Puffer receives an appointment.—Chapter 8—Adventures as a Scourer.
 - II. Edward Everett.
 - III. Ebenezer Elliott, the Corn Law Rhymer.
 - IV. Miss Sedgwick's Travels.
 - V. Old Merrythought.
 - VI Talfourd's Defence of Moxon.
 - VII. Kent's Schenectady Address.
 - VIII. Lady Blessington's Idler in France.
 - IX. Sherwood's Organic Life.
 - X. Publications of the Shakespeare Society.
 - XI. Robinson's Old English Literature.
 - XII. The Late William H. Simmons, &c.
- BENJAMIN G. TREVETT, Publisher,
121 Fulton St., New-York.
- Sept., 1841.